THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*"—MATT. XXIV, 44.

No. 40, Vol. XLVII. Monday, October 5, 1885. Price One Penny.

A LEAF FROM MY JOURNAL.

MONDAY, June 22, 1885. Good-bye to old "42," and its kind host and hostess, President D. H. Wells and wife, who, for their hospitality and genial kind manner of dispensing it, are unexcelled in my experience; a homely, kindly, unobtrusive style about Sister Wells, that puts one so much at his ease, that a home-like feeling was apparent with all who had the pleasure of sitting at the table of "42" under her care.

42, Islington, Liverpool. Noisy, smoky, dingy old place, have been the epithets used by many a missionary Elder in the past, when ill, weak, and with nerves unstrung, not yet fully recovered from sea-sickness, and the effects of the quick transit over nearly one-fourth the earth's circumference, he leaves the shades of thy roof, and treads the noisy, bustling streets of one of the greatest commercial cities of the world, its din and noise jarring upon his nervous nature, he thinks of the quiet peaceful home, wife, children and friends he has left so far away in the land of Zion, and relapses into a state of home sickness, as strong an attack, or stronger, than he has ever experienced.

And now assigned to his field of labor, confused in his ideas as to his geographical position, wishing good-bye to shipmates and Elders in the Office, he leaves in a confused state, mechanically following the directions given, to take train for a place the strange name of which is hard to retain in his memory; and thus he starts, with possibly no more idea whether he is traveling north, south, east or west, than the valise and umbrella in his hand, the usual and only property of a person in such circumstances. But, notwithstanding these evidences of physical prostration and travel-worn appearance, there is the fire of the Gospel burning in the heart of such an one with a warmth that sustains this wanderer from home, and quickly shows its efficacy and power, so that we soon find our Elder addressing with full power of voice the out-door congregations, declaring to them the Gospel message he bears.

But "42," at the date of my visit, had been put through a regular course of renovation—new paint, wall-paper and whitewash, together with the genial smile of the hostess, gave it a cheery and pleasant aspect that dispelled the gloominess of the place

entirely, and even penetrated to the dingy back room in which the compositors of the STAR do their work, and yet still further, a little narrow strip of garden was being prepared in the backyard.

Old "42!" from that gloomy room where the printer's ink holds sway—out from its dull confines has gone forth the little luminary, the MILLENNIAL STAR, carrying light and joy to many a soul searching for the truths with which its pages have been adorned. Thou hast, little STAR, illumined the pathway to heaven, and revealed to the inquiring and yearning soul its truths, and those principles and ordinances whereby man may regain the presence of his Father and his God; placing him in possession of a knowledge of his nearness to Divinity, and his true position and relation to the great I AM.

Thanks for thy bright rays, little luminary, thou hast dispelled the clouds of darkness that beset mankind; and thanks for the genius of thy successive Editors and writers, and a host of illustrious men made so by the possession of the spirit of truth bestowed upon them by the Almighty, for the purpose of educating and enlightening the minds of His children in regard to the wonderful work He has put His hand to do in the last days.

But alas! some of those men whose names appear as able contributors to that STAR, have fallen from their high estate. Gifted in the day in which they devoted their talents to God's work, quickened by the divine spirit, they are now apostate to the faith that once they so delighted in; yet still their words then given and written under inspiration, shine now as bright as ever on the minds of the Saints who read them; but the gloom of sorrow pervades our hearts in reflecting how those mighty champions for the truth have fallen.

My brother's name appears on its pages, and last and least my own, and with no small degree of pride do I behold it there—a pride, I hope, that is justifiable, not puffed up in vain conceit, but a pride in being even the humblest of all contributors to the pages of the little STAR that reflects so well the truths of heaven, as coming from the pens of men happily and divinely inspired in the service of Him who has again revealed His mind and will to the children of men in the day in which we live.

Not to theory and precept alone have thy confines been devoted, old "42," but to works such as the practical religious views of a gathering dispensation bring and necessitate. From within thy doors have gone forth messages from those in Zion to the toiling Saints in every part of the sea-girt isles of Grest Britain, of release, announcements that their fares for transportation to the Zion of their hopes and dreams were paid, and the joyful news that the good strong ship was waiting to bear them to the favored land of Joseph. Yes, under thy roof has been transacted the business whereby thousands of Saints have been gathered by the efforts of fathers, mothers, sisters and brothers, who in far-off Utah had toiled long and patiently to accumulate means for their relatives' release. These funds, together with the amounts gathered here in this land of hard toil, have here been manipulated with skill and judgment by the men who have been in successive charge of the emigration business, and thousands of hearts have been made glad by the message of release received by mail, or wire from within thy doors, old "42."

As I turn over the leaves of the book containing the date of arrival and departure of the missionaries, signed by their own hands, I rejoice in recognizing among the numerous columns the signatures of many men whom I have learned to respect for their noble principles and self-sacrifice for the love of their fellow man; men who have, without money and without price, left the comforts of good homes and the society of those they love, to come forth to declare the Gospel message now again restored to earth, and I rejoice to be numbered among their ranks.

Indeed, old "42," from under thy roof have gone forth a power and strength that are being felt only by the comparative few, when the millions of earth are taken into consider-

ation; but it will eventually prove the little stone cut out of the mountain without hands, before which shall crumble the religious fallacies of the kingdoms of the world. Illumined by the powerful light of Gospel truth, shed abroad by the principles contained in the MILLENNIAL STAR, published under the shelter of thy roof, old "42," and by the ministry sent forth therefrom, thousands have, and thousands more shall yet learn of the Gospel truths that have issued from within thy walls, and from the teachings of the Elders, commissioned by the power of the Priesthood, which thou, old "42," hast sheltered.

A. JONES.

TORNADOES.

SOME OF THEIR PECULIARITIES IN THE WEST.

TIME will only determine whether this will be a "good year" for tornadoes or not. The destruction caused by them during the past few seasons has created much alarm in the districts where they have been the most frequent, and where they have resulted in causing the loss of many lives and much valuable property. The prevalence of tornadoes in some places has made cautious people reluctant to become residents of them, as no person wishes to locate in a place where life and property are rendered insecure by the action of the elements. During the past few seasons the signal office of our War Department has made a special study of tornadoes, and has endeavored to collect all the facts attainable in relation to the places where they are most likely to occur, the conditions of their formations, premonitory signs of their appearance, and the character of tornado clouds and motions. It has also made investigations in relation to the best means of affording protection from them to life and property. All this information has been compiled by General Hazen, Chief Signal-Service Officer, and published by the authority of the Secretary of War. Following are some of the important facts set forth in the report, which are of special interest to farmers and others living in the country:

In the United States the term cyclone, tornado and hurricane are frequently interchanged in ordinary conversation, and in the minds of nine-tenths of the people these terms mean one and the same thing. This is not altogether surprising, considering the want of systematic instruction in accurate meteorological knowledge, and the general indisposition of intelligent minds to speculate about the weather. But, in fact, the tornado of the United States is a well-defined species of storm, differing in many points from hurricanes, cyclones and thunder-storms, and it is the only one that will now be considered.

Omitting consideration of the tornadoes, so called by Portuguese and Spanish navigators on the African coast, and confining our attention to the United States, it is believed that these storms are possessed of the following prominent characteristics: The general direction of movement of the tornado is invariably from a point in the south-west quadrant to a point in the north-east quadrant. The tornado cloud assumes the form of a funnel, the small end drawing near to, or resting upon, the earth. This cloud and the air beneath it revolve about a central vertical axis with inconceivable rapidity, and always in a direction contrary to the movement of the hands of a watch. The destructive violence of the storm is sometimes confined to a path a few yards in width, as when the small or tail end just touches the earth; while, on the other hand, as the body of the cloud lowers more of it rests upon the earth, the violence increases and the path widens to the extreme limit of eighty rods. The tornado, with hardly an exception, occurs in the afternoon, just after the hottest part of the day. The hour of greatest frequency is between three and four p.m. Tornadoes very rarely, if ever, begin after six p.m. A tornado commencing about five p.m. may con

tinue its characteristic violence until nearly eight p.m., which means, only, that the tornado-cloud may be traveling after six p.m., or after seven p.m., but it does not develop—that is, make its appearance for the first time, after those hours. Outside of the area of destruction, at times even along the immediate edge, the smallest objects often remain undisturbed, although at a few yards distant the largest and strongest buildings are crushed to pieces. At any point along the storm's path, where there is opportunity afforded the tornado-cloud to display its power, the disposition of the debris presents unmistakable signs of an action of the wind, such as might be called a rotation, from the right through the front to the left around the centre. The destructive power of the wind increases steadily from the circumference of the storm to its centre.

Observations with a single isolated barometer will not indicate the approach of a tornado, however near the position of the instrument to the path of the storm, but such observations are of value when a number are displayed on the daily weather-map. The tornado season is embraced between the first of April and the first of September. The months of greatest frequency are June and July. There are, however, instances in a long series of years where tornadoes have been reported in every month of the year. Taking the whole United States together, it is found that the region of greatest average frequency per year per square mile embraces the following States: Georgia, Illinois, Indiana, Iowa, Kansas, Missouri, Ohio.

On the day of the storm, and for several hours previous to the appearance of the tornado-cloud, what indications of its probable formation and approach are within the comprehension of an ordinary observer, and can readily be detected by him? A sultry, oppressive condition of the atmosphere, described by various observers as follows: "I really experienced a sickly sensation under the influence of the sun's rays." "I was compelled to stop work on account of the peculiar exhaustion experienced from physical exertion." "It seemed as if the lightest garments that I could put on were a burden to me." "There was not a breath of air stirring." "The air, at times, came in puffs, as from a heated furnace." "I felt a want of breath, the air frequently appearing too rarified to breathe freely." "I was startled at the sudden and continued rise in the thermometer, especially at this season of the year." "It was terribly oppressive; it seemed as if the atmosphere was unusually heavy and pressing down on me with a great weight."

Enough examples have been cited to indicate the effects and signs of this oppressive sultriness. Other signs may be found in the development and peculiar formation of the clouds in the western horizon. Sometimes these peculiar clouds extend from the southwest through the west by the north to the northwest. More frequently, however, they form in the northwest and southwest, sometimes commencing first in the former quarter and then again in the latter, but in either case they are equally significant. The marked peculiarity of the clouds is found to occur not only in the form but in the color and character of development.

The sudden appearance of ominous clouds, first in the southwest and then almost immediately in the northwest or northeast (or perhaps reversed in the order of their appearance), generally attracts the attention of the most casual observer. In almost all cases these premonitory clouds are unlike any ordinary formation. If they are light their appearance resembles smoke issuing from a burning building or straw stack, rolling upward in fantastic shape to great heights; sometimes they are like a fine mist, or quite white like fog or steam. Some persons describe these light clouds as at times apparently iridescent or glowing, as if a pale whitish light issued from their irregular surfaces. If the premonitory clouds are dark and present a deep greenish hue, this fairly forebodes very great evil. So, also, if they appear jet black from the centre to circumference, or if this deep set color appears only at the centre, gradually

diminishing in intensity as the outer edges of the cloud or bank of clouds are approached. Sometimes these dark clouds, instead of appearing in solid and heavy masses, roll up lightly but still intensely black, like the smoke from an engine or locomotive burning soft coal. They have been described as of a purple or bluish tinge, or at times possessed of a strange lividness, or frequently dark green, and again of an inky blackness that fairly startles one with its intensity.

Another and invariable sign of the tornado's approach is a heavy roaring, which augments in intensity as the tornado-cloud advances. This roaring is compared to the passage of a heavily-loaded freight train moving over a bridge or through a deep pass or tunnel, or as heard on damp mornings when the sound is very clear and loud. At times the roaring has been so violent that persons have compared it to the simultaneous "rush of ten thousand trains of cars." Again, the roaring is likened to the low rumbling of distant thunder. The varying intensity of the roar, as here represented, is apparently due to the lack of uniformity in the positions of the various observers with respect to the advancing tornado-cloud. Those situated nearest the cloud, other things being equal, experience the loudest roar, while to those at greater distances the noise is proportionately weaker. In any event, however, the noise is sufficiently peculiar and distinct to create alarm, and as a means of warning should not be overlooked under any pretext.

The tornado-cloud is, generally speaking, at its first formation, funnel-shaped—that is to say, it tapers from the top downwards, not always in the same degree with every appearance of the cloud, but the lower end of it (the part nearest the earth) is invariably the smallest, and this, no matter whatever may be the inclination of the central axis of the cloud to the vertical or plumb line. As seen in different positions and stages of development by various observers, located differently, the tornado-cloud has been called "balloon-shaped," "basket-shaped," "egg-shaped;" "trailing on the ground like the tail of an enormous kite;" "of bulbous form;" "like an elephant's trunk," etc. In the majority of instances, however, observers describe the cloud as appearing like an upright funnel. When the small end of the cloud just reaches to the earth, the violence of its whirl causes a peculiarly-formed cloud of dust and finely-divided debris, around which play small gatherings of condensed vapor. To appearances now, the tornado-cloud has two heads, one on the surface of the earth and the other in the sky, the bodies of each joining in mid-air and tapering both ways with the smallest diameter at their junction. In other words, the cloud now assumes the shape of an hour-glass, and the lower portion displays extraordinary destructive violence. This last and most fatal form of the tornado-cloud is fortunately not a constant feature of the storm. The tornado-cloud is constantly changing from the hour-glass form to that of the upright funnel, or some other intermediate shape previously referred to. The various gradations of form, not any of which, however, affect the stereotyped relation between the size of top and bottom, number some twenty-five or thirty, so far as reliable information has been secured upon this point. These variations of form depend upon the peculiar movements of the whirling currents of air within and about the tornado-cloud, the direction of the currents being outlined to the eye by the singular disposition of the rapidly-condensing masses of vapor.—*St. Louis Globe-Democrat.*

A GOOD NAME.

Among the many desires that sway the hearts and actuate the lives of men, there is none more universal than the desire of a good name. While some are anxious for wealth and some for fame, while some crave knowledge

and others affection, all unite in hoping that among their various possessions that of a good name may be prominent. If, indeed, this desire could utterly die out of any man's breast, we should rightly conclude that he had sunk into the most hopeless depths of degradation. What, then, is this good name, which is so universally desired? It is not the result of any special skill or power. It is not the name of a good lawyer, or physician, or statesman, or merchant, that only a definite class can obtain. Neither is it dependent on any special quality. One may be known for his industry and assidnity, another for his good temper and kindliness, another for his enthusiasm and energy, and so on. But a good name is more comprehensive than any of these. It implies a reputation founded on a good character, making itself felt in a good life. This or that particular power, or special virtue, may or may not be prominent, but the roots of character must be growing, the vital principle of the moral life must be active. Just as a good name among plants would imply that they were steadily unfolding—each into its natural and proper condition, from the lordliest oak of the forest to the humblest daisy of the field, so a good name among men implies a perfect reliance that the bases of character are strong and vital within them, developing each one according to his own nature and condition. What are some of these universal bases of a good character, that develop naturally and inevitably into a good name? The broadest and strongest is that of truth. It is designated by various names—honor, integrity, fidelity, sincerity; they are all outcomes of a true soul—one who cannot live in the atmosphere of deceit or breathe the air of dishonor. Such a one can always be relied on, whatever may be his views, his powers, or his peculiarities. Men may not be able to predict how he will vote, but they know that his vote and his conscience will agree. They may not know whether he will sign a certain contract or make a special promise, but they know that, if he should, the contract will surely be fulfilled and the promise kept. They may not know if they can win him for a friend, but if they can they may rely on his loyalty. They may not be able to predict what he will think, or say, or do on any disputed subject, but they are sure that his thoughts will be his own, that his word will be sincere, that his deed will honor his inmost convictions. Another basis of character which underlies a good name is a growing intelligence. Just as all healthy plants rise to seek the light of the sun, so the truly upright man seeks the light of intelligence to guide him on his way. He does not rest in ignorance, in prejudice, in dogmatism. He keeps his mind open to reason—his faculties alive to discover new thought and to test its truth. He who refuses to improve his opportunities, to sift his opinions, and to learn from every source, neither deserves a good name nor will be able to secure it. Character cannot grow in the dark; it needs the brightening and vitalizing influence of intelligence to develop it into fullness and richness, and unless this growth is going on, a good name cannot be a permanent possession. Humanity has, moreover, another foundation upon which to grow. No individual can attain to true manliness and womanliness without loving and laboring for others. The good of each is bound up in the good of all, and no one can live to himself alone. The effort to do so only results in a feebler, poorer, weaker self. So, no good name follows selfishness. Men may admire power, revere intelligence, love sincerity, but they cannot honor that man with a good name who is cruel, morose, quarrelsome, or even simply indifferent to his fellow-men. If we look back on history, we shall find that those who have left behind them the memory of a good name have had character rooted in *integrity*, *intelligence*, and *good-will*. If we examine the lives of those around us, to whom we unhesitatingly accord the meed of a good name, we shall find that whatever may be their powers, or their conditions, or their opinions, the same three principles are living and growing within them. A good name is within the reach of all, for none are

without some love of truth, some love of light, some love of others. In the culture of these by all the strength of will and the patience of effort lies the hope of developing such a character as shall entitle one to a good name. Not, however, for the sake of the good name must men thus strive, or it will even then elude them. *Character* is the tree which they must plant, rejoicing in its growth and strength for its own sake, and not for the blossoms it will one day bear. Yet they, too, though sometimes nipped by the frost, or scattered by the wind, are sure eventually to crown it with beauty, and the truly good man or woman will never grow old without shedding the fragrance of a good name.—*Philadelphia Ledger.*

A RAILWAY IN THE EAST.

A NEW railway in a strange land is a curious mixture. Everything is so unsuited to everything else; the ends of the earth are met together in such a perplexing way that the whole thing appears like a bit tumbled out of an extravaganza. Close at hand, an engine stands puffing in a business-like way, ejecting blacks which settle, as though quite at home, upon a camel's hump; a stack of sleepers (iron) is being used as a couch by half-a-dozen sleepers (Asiatic men); the unloading of a wagon of Wigan coal is being superintended by a gentleman in a full dress of white turban and string of beads. A station is being erected, upon various doors of which are to be seen the announcements so familiar to us all — "Station Master's Office," "Cloak Room," etc.; while a few paces off is a stretch of tangled jungle, whose principal inhabitants are some lively tigers, one of which carried off the ticket collector yesterday as he was taking his evening walk. Under the fierce sunshine stretches the lately-laid line of rails, fresh from Birmingham, now almost as hot as when they issued first from the furnace, and which possess a trade-mark representing a polar bear perched on an iceberg. Among such an assemblage of dissimilar parts, we must expect to find strange personages, each a little kosmos of conflicting elements. Behold yon half-naked dusky piece of humanity, stretched out and snoring on the floor of the "Station Master's Office." It is that important individual himself, manifested in his pristine form and his natural condition. But in an hour or two, when a train has to be started or received, he will appear on the platform, in the company's uniform, pocket-book and pencil in hand, ready to afford or deny information, according to the status of the inquirer, with a perfect command of the idiomatic English peculiar to railways, wide awake and sober as a judge, or more so. He can tell you every change along a line hundreds of miles, every fare, and every bye-law. And when his daily work is done, he doffs everything official or European at the same instant that he doffs his uniform, and retires to his wife and family as complete an Oriental as the smallest and oiliest baby among them. But picturesqueness apart, there is no doubt that a railway in such regions is, as Artemus Ward has it, "a sweet boon." It is a delicious relief to loll at something like ease in even the hottest first-class carriage, after a long drive in a jolting bullock-cart or rattling pony-tonga. There is a dear familiar aspect, to us Europeans, afforded by the paraphernalia of the most outlandish of stations; and the much anathematized steam-whistle is hateful only when we hear it too frequently. I can well remember with what joy I saw, after a two years' residence in an Indian district innocent of railroads, the long embankments and neat cuttings which indicated the presence of civilization.—*Bright Days.*

The best receipt for going through life in a commendable way, is to feel that each one needs all the kindness he can get from others in the world.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 5, 1885.

A FEW THOUGHTS ON OUR EMIGRATION.

Our emigration for this season will close with the departure of the next company, which sails from Liverpool on the 24th of October. We feel great interest and sympathy in the efforts that are now being made by many of the Saints in this land to effect their deliverance from Babylon at that time, and earnestly hope they will be successful. If they fail, nearly six months must intervene before the opportunity again offers, unless they go without the advantages of association with the Saints and the guidance of our Elders, which, in most cases, would not be wise to do.

It is also to be noted that those intervening months will include the winter season, a period in which the working classes of this country find their necessary household expenses increase, while, in many cases, their income decreases, and it is possible that the opening of next season's emigration will find them no better prepared to emigrate than now, so far as their ability to help themselves is concerned.

These reflections, which have doubtless passed through the minds of many of our readers, should incite them to make every possible exertion to leave with the next company. It may be that to effect this object some sacrifices will be necessary. The outfit may not be as good as desired, and some things may have to be parted with that it would be more agreeable to be able to keep. Some business interests may have to be sacrificed, and in many other ways temptations to remain awhile longer may arise. We hope that the Saints will give to the decision of these matters all the careful thought that their importance requires, and if they feel incapable of properly deciding the question upon their own responsibilities with such light as they possess, let them seek the counsel of those who are placed over them in the Lord.

In the past, some of the Saints who have had opportunities to gather to Zion have neglected them, and have lived to regret it. Unforeseen ties and entanglements have sprung up and bound them so closely to Babylon that it has required a tenfold greater exertion than before to effect their deliverance. Some have been tempted to remain until they could go with more comfort and ease, but how often such hopes have proved delusive, and the better time looked for never been realized.

It is a very good rule, and one that admits of few exceptions, that the best time to gather to Zion, is the first time that the opportunity offers, for in this, as in many other affairs of life, delays are dangerous. At the same time,

there is no necessity to run into the other extreme, and disobey the injunction of the Prophet Isaiah, who says, "For ye shall not go out with haste, nor go by flight." We should make it a duty to discharge every debt and fullfil every obligation pertaining to us in this land, and leave a clear record. If we do this there is no occasion for flight, but we can go up to Zion in that spirit which the same Prophet foretold would actuate the Saints of the last days, when they should say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:"

The spirit of gathering comes with the Gospel, and indeed it is a part of it. It is the response of every true Latter-day Saint to the voice from heaven, which is saying: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." As a rule, the Latter-day Saints need no urging in this direction. Their earnest desire is to be with the body of the Church, and to this object is directed their faith, prayers and exertions. They well understand that there are blessings to be enjoyed by faithful Saints in Zion, compared with which all worldly considerations sink into insignificance, and although, at the present time, the hand of the oppressor is laid heavily upon some of our brethren, and the wicked have said "Let her be defiled, and let our eye look upon Zion," the desire of the Saints to gather is as strong as ever, and if persecution arises, they would prefer "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

In no department of the great latter day work has the power of God been more manifested in behalf of His people than in opening up their way to gather to Zion. The great majority of the Latter-day Saints have belonged to the poor and laboring classes of society. Obedience to the Gospel in our day, as in former days, has required a humility and sacrifice of worldly prospects and considerations that appear to be almost insuperable barriers to the rich. The means necessary to emigrate large families of poor Saints has often been, to all human appearance, quite unattainable, and yet, when faith has been exercised and coupled with such works as lay within their power, the way has been opened up in a marvelous manner, and they have been delivered. The Perpetual Emigration Fund, by the blessing of the Almighty, has been the means of gathering thousands, and would have accomplished much more if those who have been assisted by it had been more diligent in meeting their obligations and carried out the principle upon which the fund was founded. The hearts of the Saints in Zion have been turned to their relatives and friends in Babylon, and from their earnings and savings have come large sums of money every year to assist in the great work of gathering Israel. And how often has the Lord worked in a special and miraculous manner to deliver His Saints, and thousands of testimonies could be borne by them of His direct providence and interposition in their behalf.

The arm of the Lord is not shortened nor His ear grown deaf to the prayers of His Saints. Therefore let those whose deliverance has not yet been effected, and will not be able to go with the next company, be not discouraged, but exercise the same faith and put in practice the examples of those who

have gone before. Practise economy with the means that you have, make your emigration deposits when opportunities favor, attend faithfully to your prayers, your meetings and every duty and privilege that belongs to you. Pay your tithing, and have faith that God's blessing will enable nine-tenths to go further and accomplish more than the whole amount without it. Declare your Gospel of good tidings to your neighbors and friends, and warn all you can of the judgments to come. Keep yourselves uncontaminated and unspotted from the world. Live your holy religion in England or wherever you may be, and you will enjoy its spirit in whatever condition you may be placed. Pay your debts with scrupulous honesty, and discharge all your obligations in this land, then, when the day of your deliverance comes, you will go up to Zion rejoicing and rightfully claim the blessings of the House of the Lord.

G. Q.

CORRESPONDENCE.

Utah Penitentiary, Aug. 22, 1885.

President D. H. Wells.

Dear Brother,—I am gratified to learn that the bright luminary, the MILLENNIAL STAR, which my lamented and much respected father had the honor of first editing, still continues to shed its light to those who are in darkness and in the regions and shadows of death. May it still continue to shine with increasing splendor until all the sons of God, who may desire to do so, shall bask in its light, and rejoice in the glorious truths now so abundantly revealed to man.

I thank God every day of my life that I have a knowledge in regard to the divinity of the great latter-day work of the "dispensation of the fullness of times," and my testimony to-day is as fresh, green and bright, and I trust more so, as that which I bore to the people of Leeds, Hull, Sheffield, Nottingham, Liverpool and London, and to people in other parts of England, in the years 1861, 1862, 1863 and 1864.

It seems somewhat strange to me that here in my own native country, in this boasted land of political and religious freedom, that honorable men and women, who live in peace with their neighbors, and who have never been known to violate the laws of God, or the constitutional laws of their country, should be persecuted and oppressed for conscience sake, by representatives of the government, whose oath of office requires them to protect, and not oppress, all American subjects, irrespective of their religious opinions. The Constitution of our land expressly declares that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." The "accused" shall also be "tried by an impartial jury of his peers." Nor shall he be deprived of "life, liberty, property, and the pursuit of happiness." And again, "No law shall be passed impairing the obligations of contracts." Notwithstanding these plain declarations, unconstitutional laws are passed by Congress against our people; spies, spotters, attorneys and mission judges are sent among us, and under the present regime the rights, liberties, properties and lives of our leading and representative men, and of our entire people, are jeopardized. The wives, sons and daughters of our best men are spied out and brought before illegal and inquisitorial juries and courts, cross-questioned, vexed and aggrieved, and sometimes insulted, fined and imprisoned, because they will not betray their fathers, brothers or husbands into the hands of avaricious and unscrupulous men. One Miss Elizabeth A. Starkey, born of English parents, only eighteen years of age, has now been imprisoned here for some sixty days, because she re-

fused to answer what she considered to be improper and indecent questions put to her by the commissioner and grand jury. While incarcerated here, quite recently, a drunken, lecherous U.S. Deputy Marshal entered her iron-barred room, and menaced and grossly insulted her. This young daughter of Zion, who has just been released, is entitled to much credit and praise for her unflinching integrity and heroic conduct.

Men who marry honorable wives whom they love and support, fathers who love and care for their innocent children, are hounded about the country by U. S. Marshals, being dragged before packed juries and mission judges, where, after being put to great expense for defense, etc., they are lectured and reprimanded by the judge, heavily fined and sent to prison, there to welter in the heat or cold for months or for years, while their wives and dear children are left without their natural protector and provider, to struggle alone in the battle of life. Not unfrequently spotters and apostates are offered sums of money, from $40 and upwards, to work up cases against our Elders, and they are often tried before these mock courts (some of the vilest men often sitting on the juries), and fined and committed to prison on the slightest pretext or evidence. I am here forcibly reminded that our Savior was betrayed by the apostate Judas into the hands of wicked men for 30 pieces of silver. Holy Writ informs us that Judas, the arch traitor, went and hanged himself; a good example for all other apostates and traitors to follow.

While shut up in this miserable, tumble-down bastile, many members of our families are not allowed to visit us, while other members are only permitted to visit us once a month for thirty minutes only, and other friends are shut out altogether. We have confined here at the present time about 100 prisoners of different nationalities, who are accused of all shades of crime. We are caged with, and have for our associates white men, Indians, Spaniards, Chinamen and Negroes; seducers, gamblers, blacklegs, thieves and murderers. We also have here a few good men, some of whom are waiting trial, and others who are falsely imprisoned. Men of strong constitutions soon break down when confined here for any very great length of time, especially when kept exclusively on prison diet. Many parts of the prison swarm with vermin, and the air we are compelled to breathe is poisoned with foul gas arising from filthy out-houses and obnoxious inside dungeons. The food we have to eat is served up in the rudest manner on old tin plates, from old wooden tubs made by sawing an old barrel in two. Knives and forks not being allowed, we have to use our fingers in regular Indian style. Much of our food is badly cooked and unsavory, and often scarcely fit for dogs or ravenous wolves. The first Sunday in July there was served for dinner a small quantity of rice to each convict; twenty minutes later some thirty prisoners, myself included, were taken violently sick, either purging or vomiting. Prisoners are generally confined to prison diet, except in case of sickness, when they are then allowed a little milk or fruit. Our brethren are allowed a little milk in lieu of tea and coffee, which we have to buy, or which is furnished to us by friends. Some twenty-five convicts, two of our brethren being among the number, are called out under an armed guard, and compelled to work six days in the week, and often on Sundays, contrary to law, in the kitchen, on the farm, in the garden, and on the pump of the "Madam's" flower garden, and also in the private poultry yards of the Warden. We are told that much of the revenue derived from the labor of these poor prisoners goes to enrich the Marshal and keeper of the prison. Complaints, both verbal and written, have been made from time to time to the Marshal and Warden, and also to the grand jury, respecting the condition of things here, but the logic brought to bear in reply has generally come in the shape of threats, the sweat-box, fetters and chains. While I write, a young man asked Marshal Ireland when he was to be relieved of his chains, when he was seized and locked up in a tight sweat-

box, where he will probably remain for some days.

When I was sentenced by Judge Zane, he remarked with much emphasis, in an angry and excited speech, that fifty-five millions of people in the States were opposed to our principles, and that we should renounce them; and that in the case of "cohabitation," he regretted that the Edmunds law did not impose a heavier fine and a longer term of imprisonment.

When the Lord undertakes to do a work, He does not take numbers into account. God, and a small band of earnest, true, valiant men and women, being more invincible than untold millions who may be arrayed against them. We are told by whining sycophants, that in all probability it will take "two or three terms of imprisonment to wean some of our leading men from their polygamic notions." One of our good sisters was told by the Marshal only a short time ago, that in case the civil law is not sufficient to bring us to terms, the military will be called into requisition; or, in plain English, "In case you 'Mormons' will not give up your faith and principles, we will kill you!" Surely men who talk thus foolishly are poor students of history. The history of all past time proves that the stake, fiery furnace, lion's jaws, dungeons, the sword and bayonet, with great armies, have never yet succeeded in crushing out the faith and religious sentiments of honest men and women. This being true of our ancestors, it will prove true of their posterity in all time to come.

The Patriarchal order of marriage, taught and practiced by many of the wisest and best men of past ages, being unpopular with the Gentiles, or, as the Danish have it, heathens, it is made a pretext by our enemies for high-handed persecution and oppression, the real object being not simply to suppress our marriage system, but to destroy the Priesthood, and to overthrow the Church and kingdom of our God.

During the day we have the freedom of the yard, being guarded by armed sentinels from the high walls. At night we are locked up behind iron bars, while the guard, with lantern and revolver in hand, pass around our bunk-rooms every fifteen minutes during the dark hours of night, to see that all is kept safe and secure. The armed guard, mud walls, massive gates, close confinement—the oaths and vulgar language that salute our ears, and the clanking chains of some poor unfortunate convict, constantly remind us that this is a veritable prison in the fullest sense of the word. Although we are shut out from the society of those who are dearer to us than life itself, and deprived of many privileges and blessings, still, like Paul and Silas of old, we can sing, pray, and hold sweet communion with our heavenly Father, and rejoice with the holy ones of Israel.

President Angus M. Cannon, and Elders A. M. Musser, F. A. Brown, James C. Watson, Jos. H. Evans, Rudger Clawson, Moroni Brown, Job Pingree, and Miss Elizabeth Ann Starkey, are all well, and join me in kind love to yourself, Moroni L. Pratt, and all the brethren associated with you in the ministry, and to all the Saints under your watch-care.

Your brother in the New Covenant,

PARLEY P. PRATT.

Bloxwich, Staffordshire,
Sept. 21, 1885.

President D. H. Wells.

Dear Brother,—As I have now been laboring in the Mission nearly six months, I deem it my duty to report myself to you and let you know how I am progressing in my labors. After receiving my appointment from you to labor in the Birmingham Conference, I proceeded to Leominster, in the County of Hereford, from which I emigrated, with my family, nineteen years ago. I went there to visit relatives and old-time friends. My experience in visiting with such was similar to that so often reported by the Elders, that have enjoyed like privileges, and who, like myself, have spent a few years in Zion. As a relation or friend from America you are quite welcome, and they will introduce you as such to others, and seem to take great pleasure in so doing. You are at once asked a great number of questions about the clim-

ate and the general resources of the country, how you have got along in Utah, whether you have made money, got a good farm, etc.; and if you will answer these and many other such questions in the affirmative, they all would like to go to Utah. Now comes the chance to preach the Gospel and explain the principles thereof to them, and tell the object of the gathering. But that soon produces another shade on the countenance. The farms, the climate, the beautiful scenery and the harmony of the people are all very good in their estimation, but as for the Gospel, "Oh no, we have got all the religion we want; father, mother, grandfather, and grandmother and all our great grandparents went to church or chapel. None of them knew anything about the Gospel, and we dont care to." Hence in your endeavors to better their spiritual condition, you are by no means a welcome visitor, and I have found some relatives so full of the religious dogma of the age, that upon my second visit I have been left standing at the door, and upon the outside of it at that, and if the faith I have espoused was not superior to their's I should have taken it as an insult, but, knowing the legacy that was bequeathed to all by our Lord and Master, that those who would live godly in Christ Jesus should suffer persecution, I accept it in another light; and if testimony was needed to establish the divinity of the great mission of Joseph Smith and others ordained and sent forth with the same message to the world, we have it in the fulfillment of that prediction, for there never was a people that were the victims of the world's bitter hate more than those who have identified themselves with the Church of Jesus Christ of Latter-day Saints. But, as Jesus said, if ye were of the world, they would love you, for the world loveth its own.

As yet I have not had the privilege of baptizing any of my relatives, but I think, through my earnest endeavors, a great deal of prejudice has been removed from their minds, as I found many willing to believe my statements concerning Utah and our people, and many expressed themselves quite indignant at the unrighteous crusade brought against the Church by a government that boasts so much freedom and liberality.

After I had spent a short time in visiting the home of my childhood and old acquaintances, I went to my field of labor and was appointed by President Aubrey to travel in the Wolverhampton District of the Birmingham Conference, in what is known as the "black country," which abounds in coal pits, iron forges, blast furnaces, etc. The District comprises three Branches and a membership of about sixty-five.

In traveling among the people, I have been treated very kindly, although, as a rule, the Saints are very poor, but, like all Saints of God, are courteous and liberal with all they possess, and are never better pleased than when the Elders are with them. Since laboring with them, I have formed, I trust, a lasting friendship in the covenant of peace. The majority of them are striving to live their religion. It is true we have some who are careless and indifferent, and upon whom preaching has but little effect, and it seems that it will take something as powerful as an earthquake to arouse them to life in the work of God.

I have held a number of open-air meetings, and, as a rule, have had large audiences and good attention, and in such labors have enjoyed a good flow of the holy spirit, and have been well supported by the local Priesthood, who are ever willing to go out and tract a District, notify the people, pray and preach whenever required to do so, for which, in my heart, I pray that God will ever bless them.

The Saints of the Walsall Branch engaged a room, a few weeks ago, in one of the principal thoroughfares, High Street, in which to hold their meetings. The second Sunday, after opening the same, President Aubrey, Elder Thomas and myself met with them, in their new room, in the afternoon, and having several of the Saints from Wolverhampton present, it was decided to hold an open-air meeting at 6 p.m. on the Bridge, which is located in the centre of the town and

advertise our new hall. So we turned out *en masse* and soon attracted a large audience. Being requested by Brother Aubrey to talk awhile, I commenced to lay before them the first principles of the Gospel. I had not spoken but a short time, when I was interrupted by a Wesleyan preacher and asked some very foolish questions. I told him that at the close of our meeting we would answer any reasonable question, at which he became quite indignant, and said he had had such promises from Elders before, but as soon as the meeting was over, they would leave without answering. We informed him that we would not run away from him, but he crowded himself in front of me and commenced preaching, and in his remarks, he said he did not believe the Scriptures as they are handed down to us, which statement was a surprise even to the bystanders. I saw I had the sympathies of the people, and continued to talk, and for a few minutes it was which could talk the loudest, when the police stepped up to the intruder and told him to stand back and stop his noise. An old gentleman also told him he was no gentleman to come and interrupt a peaceable meeting, and what he had said was not true, and that he ought to be ashamed of himself. He said he was no Mormonite, but what I had said was true. Another gentleman told him, if he wished to talk, to go and get his own crowd and talk to them; but that was not the object, he thought to break up our meeting, but failed, and myself and Brother Aubrey got in about one hour and thirty minutes' talk, and advertised our room, and the greater bulk of the people went away feeling well, and I feel sure good will be the result. The police acted like gentlemen, for which we thanked them at the close of the meeting. Some few are investigating our principles, and the prospects are good for a few more baptisms in this District.

During the last three months I have led six down into the waters of baptism.

I am enjoying excellent health and rejoicing in my labors in the Gospel.

Please accept my kind regards to you and Sister Wells and all the brethren in the Office, I remain,

Your Brother in Christ,

CHARLES KELLY.

UTAH NEWS.

(Summarized from Territorial Papers.)

Large quantities of fruit are being shipped from Utah to Colorado daily.

We are sorry to learn that ex-mayor Jennings, of Salt Lake City, is prostrated with disease of the bladder.

The grand jury of the Third District Court of Salt Lake City, re-assembled Sept. 7th, but through a blunder of the justice who presides there, the term for which they were to serve had been adjourned, therefore there was nothing left for them to do but disband and draw their pay. One hundred and fifty witnesses had been subpœnaed to appear before them, but had to be released and re-subpœnaed to appear on Sept. 17th.

A lady was attacked at Pleasant Grove by a large hog. She had occasion to go into an enclosure where several swine were pasturing, to gather fruit, when the ferocious brute sprang upon her, inflicting a painful wound in her thigh. Another female who happened to be near by succeeded in driving the animal off, or no doubt the consequences would have been more serious.

The lady is improving, under the doctor's care, who was obliged to sew up the wound.

The talented and favorite actress, Miss Annie Jones, of Provo, has ere this entered upon another stage—that of "married life," and accepted a life-long engagement with Mr. Geo. Atkin, Jun., of Tooele. May he prove a worthy manager, and enact the part assumed to the approval and admiration of his numerous friends, and especially of Annie.

Mrs. Mary W. Sloan, relict of the late E. L. Sloan, and mother of Elder R. W. Sloan, now laboring in the Irish Mission, died at her residence in the 8th Ward on Sunday, September 13th. Her death is supposed to have been the result of heart disease, as she had been afflicted with the malady for some time. She was an estimable woman and a good mother.

Grain and other crops are most abundant in Paradise, Cache Co., and are above the average yield. The acreage has also augmented considerably by means of dry farming, which is proving a great success. On some farms over 30 bushels of grain to the acre have been produced without any water except the rains of the season. Potatoes, also, some weighing over a pound, have been produced on some of those dry farms.

The *Territorial Enquirer* of Sept. 15th says: "Messrs. Booth, Noon and Beesley started to-day to the shores of Utah Lake, to select a suitable point at which to locate furnaces for the Utah Valley Iron and Manufacturing Company. The design is to use the lake as well as the railways for the transportation of iron ore from the Company's mines on the east side of Tintic. From calculations made it is shown that water transport, when it can be made practicable, is the cheapest, and Utah Lake offers excellent advantages in that respect. It is the purpose of the committee to make a thorough survey all along the north shore and along the Jordan river, as far as it can be found practicable for boat transportation, taking soundings all the way; thence along the west, south and east shores, sounding all inlets and channels worthy of consideration, so as to obtain practical knowledge of the capabilities of the lake in the way of navigation. Our iron company are in earnest and pursuing a careful course, and there is every probability of their succeeding in developing the iron interests of this county."

The dawning of the Jewish New Year, 5645, was celebrated lately in Salt Lake City. Although the Jew adopts the Christian calendar in all business transactions, still the recurrence of Rosh-Hashona is of vastly more importance to him, than the Christian views his New Year's return. Their Synagogue was brilliantly illuminated and tastefully decorated with evergreens and flowers. Upon one wall was the word Judah, and opposite Israel. The Rabbi, Mr. Saft, of Denver, conducted the service. Sweet and melodious singing was one of the pleasing events of the evening. A slight rupture had occurred in their midst owing to the introduction of some advanced ideas in relation to the forms of worship, the old ritual requiring them to worship with covered heads, no music or singing, and all to be conducted in Hebrew. To this the advanced thinkers objected, and wished a change. They being in the majority, carried the day, causing the withdrawal of a few of the younger members, who held an independent service according to the old form